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February 9/17

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The Bishop of LANDAFF

SERMON

Preached before the

House of LORDS

On January 30, 1734

Die Lunæ 3^o. February, 1734.

ORder'd by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House be, and are hereby, given to the Lord Bishop of *Landaff*, for the Sermon by him preached before this House on *Thursday* last, in the Abbey-Church, *Westminster*; and he is hereby desired to cause the same to be forthwith printed and published.

WM. COWPER, *Clerk Parliamentor*



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A
S E R M O N

Preach'd before the

House of LORDS,

I N T H E

Abbey-Church at *Westminster*,

U P O N

THURSDAY, *January* 30, 1734.

Being the Day appointed to be kept as the
Day of the Martyrdom of

King *CHARLES* the First.

By the Right Reverend

John
JOHN, Lord Bishop of *Landaff*.

L O N D O N :

Printed for J. STAGG, in *Westminster-Hall*
M.DCC.XXXV.

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S E R M O N

House of LORDS

Abbey-Church at Westminster

UPON



King CHARLES THE FIRST

JOHN, Lord Bishop of London

L O N D O N

Printed for J. STACE, in Westminster-Hall

MDCCLXXV

**H O S E A x. and the latter Part of
the 6th Verse.**

*Ephraim shall receive Shame, and
Israel shall be ashamed of his own
Counsel.*



IT is not particularly signify'd, in the Text or Context, what the Counsel was, that *Israel* was here told, would be the Cause of his Shame; but there are Grounds from the Words, to judge that the King and the wise Men had propos'd to compass some certain Point, which, if it could be effected, would be of Advantage to the Publick; and it appears, that the Prophet disapprov'd of the Means, by which they propos'd to bring it

it about; and assur'd them, they were improper and sinful, and would defeat them of the End, which was intended; but they would not hearken to the Voice of the Prophet, or be caution'd against the Evils, that awaited them, till God withdrew himself from them, and brought Distresses upon them, which ended in the Captivity of the King and Nation.

The Circumstances of the Times, which the Law of this Day refers to, may be reduc'd to the following Analogy with the History of the Text: That, tho' the Counsels within the Limits of these Transactions were not the Counsels of the King, they involv'd the King, and the Authors of them, in Destruction; that the Authors of them, in like manner with *Ephraim* and *Israel*, spent Time in deliberating, how they might procure Advantages to the Publick; and that they pursu'd their Intention, by Methods which were displeasing to God (I mean, by frequent Refusals of Peace, when it was offer'd them, and seeking after Reasons of Delay); and that this gave Leisure to unreasonable and cruel Men to conspire in black Designs,

Designs, and afterwards to compass them, to the Shame and Reproach of the Authors of the Counsel; for God deliver'd them up to be evil intreated thro' Tyrants and Oppressors; their King (*the Breath of their Nostrils*) was taken from them, and they lost their antient Liberty, and underwent a cruel Bondage for many Years.

As the farthest Period to which this Law has a Retrospect, is the Beginning of the Year 1646, I shall likewise look no farther back, than within the Views of that Period; only I shall observe, that the voluntary Restitution, which was afterwards made to the Crown, of so many Prerogatives, and particularly of the Power of the Militia, seems to intimate, that the great Purposes might have been answer'd, tho' the People had ceas'd from their Demands before the Controversy about the Militia Bill began, when that Prerogative (or Branch of Sovereignty) which the Parliament had obtain'd to prorogue and dissolve themselves, might have been also superseded by the Constitutional Expedient of frequent Parliaments, which would have proportion'd the Remedy to the
Evils;

Evils; whereas their persisting to retain the Prerogative to prorogue and dissolve themselves, and to endeavour to extort the Disposition of the Militia, only charg'd their Remedies with noxious Ingredients, which still brought on Evils, that requir'd farther Remedies.

One Reason, why the Law has no farther Retrospect than to this Period, seems to be, that this Period, began with giving some Light to hidden Machinations, which branded the Transactions of many subsequent Years with the blackest Infamy, and gave Occasion for assigning this Ground for the Act, that we may implore the Mercy of God, that neither we nor our Posterity may at any Time hereafter be visited for the Sins which brought on the Events of those Times, and consequently that Posterity may never incur the Guilt of them; which had this extraordinary Malice in the Progress of it, that those, that incurr'd it, had not the Authority they pretended to, and if they had had it, it was contrary to the fundamental Laws of the Realm to execute it.

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The Events of this Period were likewise the fittest for the Notice of a *Penitential* Law, as this was the Time, when Jealousy and a Distrust in the Providence of God, began first in this Quarrel to be notoriously connected, and to have no other Difference, than what is observ'd between a Cause, and the Effect; when Men seem'd determin'd to renounce all Publick Faith and Dependence on Laws and Compacts, and to abandon themselves to desperate Jealousies, which produc'd all those Evils, which afterwards ensu'd; but to that time had generally kept a virtuous Appearance, as if they had been only watchful to prevent Encroachments, and mingled only with Zeal for the Publick Good.

It was this fatal Connexion, which first excited Men to attempt to dissolve the Monarchy and erect a Republick, and so change the Constitution (as they thought) into a more perfect Form of Government, which might not be subject to the Evils then complain'd of: It must have had great Influence, when they could resolve at once to lay aside all Regard to the Rights of Families, to Ex-
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perience, to the Temper of the Nation, to the Dignity of the Sovereignty, to Usage, to Statutes, to Acquiescence, to Compromises, with the other Constituents of the Political Structure, and fly to this new unpractis'd Institution; as if, since it cou'd not be subject to the Evils then complain'd of, it wou'd be likewise free from all other greater Evils; and as if the Will of some Persons only (whose Purposes it then serv'd) was sufficient to make a Transition safe, which had so many Fences to level; and which, as it cou'd not be justify'd by any former Precedent, so it cou'd not but be expected, that such an unexampled Proceeding might open the Reason, why it never was attempted before, namely, that the more the Design of subverting the Monarchy succeeded, the nearer it would approach (as it actually did) to another Form, which was not so unnatural to many, but that much Blood had been spilt in former Ages to exclude it.

And as this Attempt to subvert the Monarchy, and erect a Republick, had never the least Countenance from the Example of preceding Ages; so, at the late Revolution, when

when a Claim to a dispensing Power had shaken the Grounds of Obedience, and it was resolv'd to ascertain the Rights of the Subject, the People ratify'd the Justice of the Proceeding, not by proposing to take the Reins of Government into their own Hands, which they had no Right to, but by continuing the Monarchy, and the other Laws of the Constitution, as necessary Conditions of their own Safety and Happiness, which Justice did not restrain them to provide for: And, when the great Question was satisfactorily answer'd, Which was the most legal Way to preserve the Constitution; or, How they might best secure the Means to live godlily and quietly in this present Life, according to the Rules of the Gospel, and the Laws of the Land, the Troubles were forthwith compos'd, and *Israel grew again as a Lily, and cast forth his Roots like Lebanon.*

It appears from the Accounts of the Times, which are the Subject of this Day, that both the Articles of this Question were then, in like manner, often debated, tho' that which concern'd Religion proceeded from federal

Conveniencies only ; and there were no other Answers ever given, but what might have satisfy'd Men, that kept the End of the Quarrel in View ; for the End of the Quarrel only could explain, what were the proper Demands for a Reconciliation ; and many, from the Beginning, did not refuse to acquiesce in the Answers, and grew jealous of their own Victories, and apprehended the Time might come, when some of the Instruments of their Success might forget the Cause of the War, and seem to think it was only intended for their own Elevation.

But there were others of a most *respectable Name*, who would not provide against the greatest Dangers ; they would not foresee, that there was more Safety in giving Peace to their Sovereign, who did not refuse to enter into any Obligations to perform the Conditions of it, than in uniting in doubtful Confederacies, to renounce a Peace, in a manner, on any Terms ; and they persisted so long in their Distrust, that it was hard to say, which was in the greatest Danger, the King, or themselves : But as they were not as yet apprehensive of their own Danger, and the

the Designs, which were levell'd at them, were conceal'd with the utmost Subtilty, it may be averr'd in general, that there was no other Passion so proper to be practis'd upon, as a Distrust of the King: And it prov'd an effectual Cement of a general Reluctance to hasten the Pacification; which was so much the longer delay'd, as Advantages were taken by those, who had an Interest to foment the Jealousies, from the State of the Monarchy at that time, which did not so very strongly appear to be limited by any express Record of recent Date, notwithstanding the frequent Use of Parliaments in the Reigns immediately preceding; and as this had all along made the King unwilling to part with Prerogatives thro' Persuasion only, it supply'd the public Enemies with injurious Insinuations, that, whatever were the Rights of the People, there was Reason to suppose, the King look'd upon them as worn out by Non-claim and Disuse; and that it could not but be apprehended by him, that, at best, they were Rights of Prescription only, and not of natural Claim, since it was well known, that
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there were many about him, who had inform'd him of a Copy of the original Contract, (if I may thus speak in Allegory) which had been authenticated by the Patriarchs, and differ'd from that which was appeal'd to by the People; as others vindicated * obsolete Precedents as Law, which excluded the Parliament from their legal Influence on the Government: And as Victory had not at all determin'd the Points in Controversy, and was far from having the same Power to convince, as it had to restrain, this likewise added Fuel to the Jealousies, that they had no better Security for preserving what they had gain'd, than a Covenant with a Martial Prince, that he would perform Obligations, which a great Number of his Subjects already declar'd to be null; and they were not likely to be fewer, when the Prince should be reinstated.

If these, and only these Evils could have happen'd, which were in View, it is certain, they were more than sufficient to supply them with anxious Suggestions, that, without

* *Vide Stat. 16. Car. I. Cap. 14.*

great Care, they might possibly be oblig'd to begin the Work again. The Apprehension of the Evils press'd them; the Remedy was uncertain; yet not more uncertain, than the Remedy of other great Evils, where the Efficacy of the Remedy depends on the Obligations of a virtuous Mind.

Was there then no Tribute to be paid to the personal Character of the Prince? or were the Restraints, they were going to lay upon him, unlawful, and consequently such, as he might not think himself bound to abide by? and was this the Cause of their Distrust? There has been no perfect Answer prepar'd to this Question; only it seems probable, the Approaches of a Peace might have mitigated the preliminary Demands, which would have bound the Sovereign so much the faster to Performance; but whatever Obstacles the Doubt of the Performance of rigorous Engagements might have thrown in the Way of a Peace, or whatever Questions might have arisen upon it, which were hard to be answer'd, this one need not so much scruple to say, that had this Prince reign'd in an Age, when the Limits of Prerogative and Obedience

ence had been settled by Statutes, and then violated some important Fundamentals of Liberty, they might indeed have better justify'd their irresolute Counsels; they might have pleaded, that if Virtue is the firmest Basis of human Covenants, it would require time to deliberate, how the Agreement could be made safe without it. Had he been an unjust, irreligious Prince; had his Sentiments of Justice and Morality been doubtful; had his great Heart been capable of Fear, and inclin'd him to promise, what he could not say himself, whether he should keep or not; this might have been likewise a Reason for suspending the Agreement; for History shew'd them * on whom they were not to depend; but it did not appear to *Man*, that he had any of these Blemishes in his Character.

The Faults of Government he committed, were the Acts of a Mind too long unenlighten'd by Opposition, and form'd from the Beginning to the Maxims of absolute Will; and he pursu'd the Maxims, not because they were unjust, but because he seem'd

* Vide Hist. of Henry III. who did not appear to have any of these Virtues.

to think it unjust to renounce them; and the Notion might have been the more imprinted on his virtuous Mind, as it is hard to find out, whether there were any, that did not once give him Reason to believe, they look'd upon absolute Power as his *Birth-right*: It is certain at least, that the Number of those that did, need not seem the less, for that so many Thousands afterwards shed their Blood in Disavowal of their Professions; it may be rather admitted, that if new Methods of Government, without the Advice and Consent of the People, begat new Principles in so many, of the People, the King had less Reason to be unwilling to disclaim the contested Prerogatives, than they had to change their Maxims: For this (I believe) will always appear to be true, that whatever these Maxims are, which Time, and Utility, and Veneration, have utter'd in Favour of the Crown, they generally presume the King to be in perfect Union with his People: They suppose him ministering the Reins of Empire, as a Father governs a private Family, to whom they

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reter their Cares, and submit their Desires; but when the Springs of Government start from this Center, the Maxims abate of their Force, and shall be subjected to Distinctions; till at length even the Power of Statutes shall be question'd, tho' made by joint Authority, and Reasons shall be sought after to prove their Injustice, and History ransack'd to discover their illegal Institution, or Survival of Intention, * or Inconsistency with the succeeding Changes of the State: As in like manner the Maxims shall be try'd or confronted by Precedents of Discontent and high Resolutions, which are to be met with in Records: Whereas the Maxims had this Stability, and will always retain it, that they were the Flowers of gentle Seasons, when the Land was bless'd with Tranquillity, and Righteousness and Peace kissed each other: The Precedents were the Off-spring of Wrath

* *Vide Stat. 16. Car. I. Cap. 10. entitled, An Act for regulating of the Privy Council, and for taking away the Court, commonly called the Star-chamber: Also, Cap. 11. entitled, A Repeal of a Branch of a Statute, 1. Eliz. concerning Commissioners for Causes Ecclesiastical.*

and

and Tumult, generally not less dangerous to those that assert them, than the Sallies of Fury to Madmen, in which they shew surprising Strength to compass their own Ruin : But the Maxims and Precedents both may be deny'd to be politically true, except when the King and People are * mutually dispos'd to renounce the precarious Pretensions, which are rais'd upon them.

Doubtful Suggestions, I say, had all this while perplex'd the States of the Kingdom, which then remain'd ; they were tortur'd all this while with an uncommon *Dilemma*, not knowing what more to ask, or how to acquiesce in what was granted : Uncommon, I say, with respect to former Troubles, where generally the Quarrel ended with the Success of the People : But with respect to the Times, now call'd to Remembrance, the Agitations were not new, the same having happen'd to them before the War began ; when from many Incidents of the preceding Transactions, they judg'd, they had Grounds

* *Vide Preamble to Stat. 12. Car. II. Cap. 23.*

to believe, they cou'd never mistake in asking farther, unless they were sure they should be forgiven for what had been already extorted: Which seems to be the Reason, why they came more than once to Resolutions, to despise all Securities, that were granted them, and repeat their Aggrievances anew, and demand the Power of the Militia, and appeal to the Original Contract, and perform the Functions of Sovereignty, making the same Injuries, which had been already atton'd for, the Grounds of a farther Appeal: contrary to the Example which we meet with in the Word of God, *Exod. ii. 11.* where it is observed, that, tho' *Moses* took upon him to exercise a Sovereign Act, by slaying the *Egyptian*, he did not do it after the Redress was obtain'd, but because he knew by the Spirit, it was in vain to sue for it.

But what if it be said, that they deferr'd the Peace purely upon the Prospect of Utility, and that they were free from the Restraints of Distrust, and staid only to see whether Time might not have suggested a purer and more perfect Scheme of monarchical

chical Government? If these were their Prospects, they waited then for the Issue of doubtful Remedies, which would be apt to nourish some dangerous Disease.—They might have staid for ever, if they propos'd to make an earthly Government perfect; for God will never suffer it, except in the first and general Maxims. If they intended to contract the Rights of the Crown to a narrower Mould, (I believe) it will be easily agreed, they could not suppose, their Proceedings would be *quite unexceptionable*, without a Tender of Compensations, to satisfy the King and his Successors, whose natural Rights they were as much obliged, in Justice and Policy, to maintain, as their own: But when the Compensations should be settled, who is it that could say, the Constitution would be perfected, or not even worse by the Change? Or did they propose to do it without Compensations, and to justify their Proceedings by some former angry Claim of the People? If this was their View, they did as Men, who undertake to determine Questions of Right by appealing

pealing to the Tenth Commandment, which forbids us indeed to remove, but does not shew us the Landmark, leaving it to be ascertain'd by another Law. Or was it their View to limit the Restraints of the Crown to the suppos'd Period of the Life of a Man, and as the Injuries were Personal, to level their Jealousies only at the King? If this was their Resolution, they apply'd indeed to a Counsel, which had been warranted by a Precedent, but not by the frequent Experience of * violated Oaths, which justify'd the Precedent. But there was one Article of their Demands, in the Treaty now † alluded to, that had no Precedent, nor has there been any similar Proceeding, where Men have

* *Vide History of Henry III.* “ He so often violated the Oaths, he had taken to maintain the two Charters of King *John*, that, in the Year 1258, the Charge of his Castles was taken from him, and committed to 24 Persons, who were to entrust them with such, as were well affected to the State.”

† The Treaty of *Newport*, in the Isle of *Wight*, begun *Sept.* 18. 1648. The Appointment, Management, and Payment of all Forces, by Sea and Land, was to be granted from the Crown for 20 Years.

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guided their Actions with a View of justifying them; that they should agree to pierce the Vitals of the Church, and cover her with perpetual Ruin; only to countenance a Change of Caution, which was limited to a Time, in Matters, in no wise relating to Religion.

It appears, they were busied about these doubtful Questions, during the Delay; and their Counsels to establish a temporary *Ephorism*, and utterly to abolish a Religious Establishment, of which all the Reform'd had made their boast in Christ, did not seem irresolute; and Jealousy invigorated the Decree, as it had before prescribed it.

It would seem strange, the Passion should last so long, that neither Time, nor Events, nor extinguish'd Resentments, should allay it: But it will be no Surprize, when it is consider'd, that all this time the impure Intentions of impious Men mix'd with and influenc'd all Publick Resolutions, who infected their Enthusiastical Associates with weaker Passions, than they were themselves capable of yielding to, and supply'd the Jealousies.

loulies with hidden Fuel, which was the harder to be discover'd, as it might have been thought, their Stations disqualify'd them for the important Mischief they intended. Which as it was likely to be as well defeated by the Institution of a Commonwealth, as by a Peace with the King, they equally practis'd their Skill to scatter and throw into Disorder the projected Materials of the Commonwealth; tho' they did not do this at first with any avow'd Intentions to disturb the System, but by giving secret Countenance, at the same time to contrary Opinions, which prescrib'd the means of supporting it: And when the Commissioners, who were sent to treat of Peace, were now return'd from the King, and the King's Concessions were voted a Ground for Peace, they seiz'd on his sacred Person, and erected a Tribunal, and they would have try'd the King for Treason, and they slew the *Lord's Anointed*, whilst *Divine Sentences were in his * Lips*; and the States of the Kingdom said, *Under his Shadow we shall be † safe.*

* *Prov. xvi. 10.*† *Lam. iv. 20.*

The Ferment was rais'd at first by a Breach of the Laws of Usage, by levying Parliamentary Taxes without the Parliament, and not convening the Parliament to exercise their due Influence in the Direction of public Affairs; but when the Injuries remonstrated against were repair'd, when the Claims of Usage were all admitted, when Statutes, which had surviv'd their main Intention, were repeal'd, when the Parliament had assail'd the King, not of having acted criminally with respect to the War, (for that Charge was so full of Problems, that the Question seem'd to be superseded by || Doubt, as well as by the subsequent Events) but of his giving them Reasons not to be satisfy'd with regard to his *future* Intentions, which had been now for Years his only Charge, there could be no Jurisdiction upon Earth, (even tho' the King had been subject to any) it

|| They desir'd only, upon this Head, that he would recal his Declarations against the Parliament, that they might not seem guilty of High Treason, by *Stat. 25. Edw. III.*

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could only be a Message from God, that could have justify'd that Proceeding: And it thus far aggravated the Crime, as their Preachers were not insensible of it, but thought they were oblig'd to vindicate the Parricide by the Example of * *Ehud* the *Benjamite*, intimating as if they also had receiv'd the same Message: but they did not say, they had receiv'd it; but still lift up their guilty Hands, reeking with the Parricide, to invoke the Witness of Intentions to justify them.

But since they forbore to say, they had receiv'd the Message, this Circumstance admits, that we consider them then as political only, and not as religious Enthusiasts; and then it may be thought, they erected their Tribunal on this Ground, that tho', in Justice, they were restrain'd, yet, if they proceeded, the Guilt might be mitigated by the Benefit. Let us suppose, an Impostor had watch'd his Opportunities, to infect them with this raving Sentiment: If this was the Case with any of them, it was easy to deceive

* *Judges* iii. 21.

them; for what could be the Benefit? It may be said of that, which was to come, it was not as yet concerted, it was to be written hereafter with Streams of Blood; but the Benefit, which then accru'd, will be shewn by the Events, that happen'd, when the Deed was committed: I shall not call them Consequences, because they generally mix'd with, though they could not heighten the Horror: The Constitution died with the King: The * Peerage wither'd away: The Patriot shrunk under the Rod of the Oppressor, *who ploughed, and made deep Furrows in his Back*: Taxes were levy'd by various independent Orders, agreeing only in the Tyranny of the Exaction: The Laws of the Confessor were threaten'd with Fire: The great Charter of the People lost its vital Principle. — These were some of the immediate Benefits of the Parricide: But, that *they* might not lose the Merit of them,

* *John Milton* explains the Reasons of it. *Vid. Iterum nego, Vertumne, &c. l. 7. & alibi passim. Defensio pro Populo Anglicano.*

Enthusiasts were got ready to congratulate them on the Triumphs of the Catastrophes; of whom I make Mention for this Reason, that when *they* had revolted from the Parliament, and erected this Tribunal, it does not appear, how they pretended to give Sanction to their Ordinances, or why they usurp'd a Constitutional Name; unless they deriv'd a Title to their Authority from the Approbation of these *Compurgators*; many of whom liv'd afterwards to prove Examples of that Observation of *Solomon*; * *He that saith to the Wicked, Thou art righteous, him shall the People curse.* Then they attempted to supplant one another, and to carry on independent Designs; and calling to their Aid the Arts of Sedition, and Jealousy, they poison'd the strictest Friendships into mutual Perfidy, and fix'd Imputations on one another, and appeal'd to Calumny to render them probable, and rekindled high Desires in almost the † meanest of their armed

* *Prov. xxiv. 24.*

† *These Men look'd upon themselves to be a kind of a Military House of Commons, and demanded, as their Right, that the other House of Commons, with all Eftated Persons, should*

armed Train, to draw them from the Obedience of those, who had an Interest to contest their Claims; which gave some of the Chiefs the Privilege to condole themselves in the Words of the Prophet; *When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an End to deal treacherously, they shall deal treacherously with thee* *. And with these, and such like Firebrands, they blew up War and Strife in one anothers Quarters, where some are said to have fallen Victims to the Charge of Loyalty, who had no Purpose to suffer for || that Cause: which were indeed no unexpected or unnatural Events; since it was hard to say, which of them pursu'd the most criminal Designs; or, if the Designs of any of them ceas'd to be criminal, which of *these* took the most criminal Pains to conceal

should divide Estates and Power with them. After the King's Death, and the Extinction of Parliaments, they stood a Battle in defence of this Demand; but it was not then so very absurd.

* Isa. xxxii. 1.

|| Lord Clarendon's History, P. 443. Vol. III. Folio.

ceal them. In fine, the Confusions chang'd, at length, into a settled Tyranny, and one Person took upon himself the Guilt and Pains of his fierce Competitors. — These were the Benefits, which were to come, and were therefore of an uncertain Form of Existence : Yet they were thus far certain, that tumultuous Injustice will always be pregnant with such Events ; which (I hope), will qualify the Irksomeness of this unusual Recital, which is generally suppress'd thro' Horror.

If Applications are only to be made upon Matters, which are slow to strike the Senses, there need be no Application offer'd to the foregoing Discourse, nor would it in that Case be necessary *here*. I shall therefore only add these few Words, not by Way of Application, but still as a Remembrancer of past Evils, which all Men are concern'd to contemplate; That the Sense of Evils, which is natural to Man, gives Reason to hope, that this Perpetual Law will annually renew the Image of *such Trophies and such Consequences* ; that it will teach Men

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to value the Settlement of the contested Rights; that it will put Men in mind of the Demerit of unprofitable Professions, which operated so much to the Self-Reproach of so many; that it will enliven *the* Observation, that there was not any one great Personage, that had employ'd his Credit to excite the War, that did not afterwards feel himself cover'd with the complicated Disgraces of Dismission, and Envy, and Disdain: And finally, it will serve as a Lesson to the People in general, that their Security does not depend on the Sallies of their Strength, but on their employing their Strength to support Establishments, that Matters of equal Effect and Impression in every Age, may *never* be effac'd by heedless intoxicating Oblivion, that we may *never* chime in with the Ravings of the Man enflam'd with Wine *, *They have stricken me, and I was not sick, they have beaten me, and I felt it not; when shall I awake? I will seek it yet again:* And I say *never*, not as a Word of Warmth only, but as agreeing with

* Prov. xxiii. 35.

the Letter of the || Law, which can have no different Meaning from this, That, tho' Men may be incapable of being like-minded with regard to the Direction of many Things, and the Influence of their Causes, it is not out of their Power, thro' the Mercy of God, and it will be always their chief Interest, to be like-minded, to preserve the Peace of the Realm.

|| That this Day shall be for ever set apart, &c. 12
Car. II. Cap. 30.

F I N I S.